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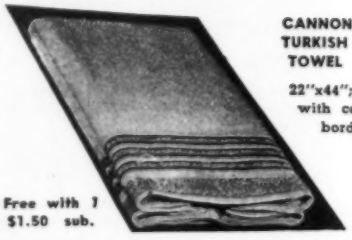

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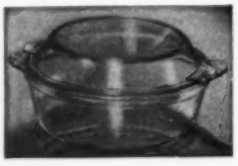

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College and School News

In order to release students for war and farm jobs, **Delaware State College** classes have been scheduled for the second semester on Saturdays. By attending classes ten Saturdays, the 18-week spring session will be shortened by two weeks while clock-hours devoted to each subject will remain the same.

Delaware State girls are being trained as laboratory technicians for war industries.

Tougaloo College is planning a program whereby individual faculty members will be granted short leaves of absence to go into various sections of the State and observe and study the techniques and procedures of the small rural schools, get first-hand information concerning the socio-economic background of pupils, and attempt to adjust the program of the institution to meet student needs.

Storer College has established the first colored chapter of The Future Teachers of America.

At an election in which over 4,000 students of **Abraham Lincoln** high school of Brooklyn, N. Y., participated, Paul Robeson was nominated for the Lincoln Award for distinguished services to the City of New York "because, by his words and deeds, he has been the courageous champion of good will, tolerance, and minority rights". The award, a bronze medallion, was presented to Mr. Robeson on February 10.

Dr. John E. Washington, author of "They Knew Lincoln", dentist and instructor of commercial art at **Howard University**, has been honored by the Republic of Haiti with the degree of officer in the national Order of "Honor and Merit" for the excellence of his book.

Mrs. Marjorie Lee Brown, B.S. Howard U. and M.S. Michigan U. is the new physics teacher at **Wiley College**. She was formerly on the faculty of Gilbert Academy.

President E. C. McLeod, who served as professor of philosophy and religion

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for three years, was elected to succeed Dr. M. W. Dogan as president. He is a graduate of Claflin U. and Boston U. Dr. McLeod was a pastor before coming to Wiley.

Wilberforce University celebrated its Founders Day from February 15 to 28. On Februay 21, President Charles H. Wesley was guest speaker of "Wings Over Jordan". On Sunday, February 28, the annual Wilberforce University broadcast under the direction of Prof. Mack M. Green was sent over station WLW on "Wilberforce and the War".

Vernon Winslow, art instructor at **Dillard University** has had his designs accepted by The Harmony Musical Instrument Company of Chicago, an affiliate of the Sears, Roebuck Co., to adorn the faces of ukuleles for distribution to service men in the Army, Navy and Marine Corps.

Ten **West Virginia State College** students have been certified as instructors in swimming under the American Red Cross course conducted there. At the mid-year convocation on January 24, 24 students were graduated.

The People's College, community education project sponsored by **Atlanta University**, opens March 1 for a second ten weeks' session continuing through May 7.

Thirty-five freshmen nurses were capped in **Tuskegee Institute** School of Nursing in mid-February, being the largest class in the school's history.

The seventy-sixth anniversary of **Morehouse College** was observed on February 16, 17 and 18.

Three hundred seventy-seven students registered for the second semester courses at **Shaw University.**

The **Lincoln University** (Mo.) School of Journalism is now accepting students on the sophomore college level, whereas formerly only juniors and seniors were eligible. A new emergency program prepares special students for jobs as aides in editorial and advertising departments, as well as print shops, at the end of a four-and-a-half month period.

Scovel Richardson, associate professor in the School of Law, has been granted a leave of absence to accept a position in the legal division in the Price

(*Continued on Page* 94)

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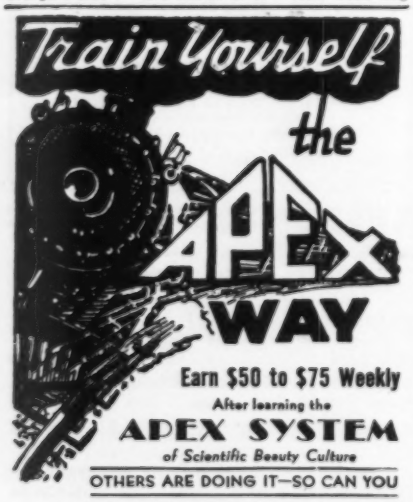

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The Month

War: First Negro bluejackets graduate from Naval Training Station at Great Lakes, Illinois.

Lt. Richard Davis killed in flying accident at Tuskegee (Ala.) flying school, January 30.

Silver Star combat decoration awarded Pvt. Mack B. Anderson, stationed in India, for bravery.

No package now sent to soldier overseas without written request from soldier and commanding officer's approval.

Three soldiers, James Phinnie, Joel Adams and John Savage, commissioned in Adjutant General's department, January 13.

Truman K. Gibson appointed acting civilian aide to the Secretary of War, following resignation of Judge William Hastie.

Hylan Lewis, Talladega college professor, and Lewis W. Jones, Fisk, appointed to staff of Special Services Division, Bureau of Intelligence, Office of War Information.

Labor: Negro Carpenters' Union 1960 invited to sign closed shop agreement between AF of L and MacEvoy Shipbuilding Corp., Savannah, Georgia.

Negroes now hired by Indianapolis, Indiana, and Los Angeles, California, street car companies as motormen and conductors.

International Stacy Corp., Columbus, Ohio, with 10,000 employees, removes color ban in hiring policy.

Five hundred white workers at P. Lorillard Company's Jersey City plant (Old Gold cigarettes) join fellow workers in walk-out, January 25, protesting jim crowism.

Education: Delta Sigma Theta sorority scholarship awards to Mary E. Spivey, Smith college; Georgia Tallier, New York School of Social Service, Columbia university, and Eloise McMorris, Ohio State university.

Charles H. Bynum appointed assistant to President F. D. Patterson, Tuskegee institute, Alabama.

Election of R. O'Hara Lanier acting president of Hampton institute marks first time in school's history Negro has held position.

Julette V. Phifer, North Carolina teacher, awarded official exchange scholarship to Haiti by Convention for the Promotion of Inter-American Cultural Relations.

Arts: Camilla Williams, soprano, and William Brown, baritone, tied as ranking winners in first competition for annual Marian Anderson Music Award, January 20.

Newly-formed Shoestring Opera Company plans Broadway opening of "Offenbach Revival" early in March with Dean Dixon, only Negro member of cast, as director of orchestra.

Books: *Opportunity* magazine, official organ of the National Urban League, altered from monthly to quarterly publication for the duration, to appear in January, April, July and October.

Fifth annual observance of National Negro Newspaper Week held February 25-March 6.

Women: Review of work of Non-Partisan Council on Public Affairs of AKA sorority made by Norma Boyd on "Wings Over Jordon" radio program, February 7.

Navy department continues race ban in enlistments of women in WAVEs and SPARs.

Color Line: Representative Edwin F. Kenswil leads fight for passage of civil rights bill in Missouri legislature.

William Pickens, labeled "Communist" by Martin Dies, under investigation by special House committee.

Achievements: Julius A. Thomas appointed director of industrial relations of National Urban League.

Honor Roll of Race Relations, annual result of national poll conducted by Schomburg collection of Negro Literature of N. Y. Public Library, includes: Capt. Hugh Mulzac, Franz Boas, Duke Ellington and George Washington Carver.

Dr. Paul A. Batties made first Negro member of surgery staff of Indianapolis (Indiana) city hospital.

International: British Empire membership decoration awarded Regimental Sgt. Major Llanyien Dagarti, African, for gallantry under fire.

Liberian President Edwin Barclay host to President Roosevelt, on latter's return from Casablanca conference.

Three children of Governor-general and Mme. Eboué of French Equatorial Africa escape Nazi-occupied France, where they had been held since June, 1940.

Constance H. Curtis.

Dr. E. C. McLeod, new president of
WILEY COLLEGE
Marshall, Texas
has instituted several important changes in order to meet war time training emergencies.
Plans for Summer School call for Course emphasis on war educational problems as they relate to:
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Vol. 50, No. 3 *Whole Number 387*

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THE CRISIS *was founded in* 1910 *and is the official organ of the National Association for the Advancement of Colored People. It is published monthly at* 69 *Fifth Avenue, N. Y., by The Crisis Publishing Co., Inc., Dr. Louis T. Wright, president; Walter White, secretary; and Mrs. Lillian A. Alexander, treasurer. The subscription price is* $1.50 *a year or* 15¢ *a copy. Foreign subscriptions* $1.75. *The date of expiration of each subscription is printed on the wrapper. When the subscription is due a blue renewal blank is enclosed. The address of a subscriber may be changed as often as desired, but both the old and new address must be given and two weeks' notice is necessary. Manuscripts and drawings relating to colored people are desired. They must be accompanied by return postage, and while* THE CRISIS *uses every care, it assumes no responsibility for their safety in transit. Entered as second class matter November* 2, 1910, *at the post office at New York, N. Y., under the act of March* 3, 1879, *and additional second class entry at Albany, N. Y.*

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NEXT MONTH

For April there will be a new article from George Padmore, in London, entitled: "British Colonial Administration—the System of Indirect Rule."

Also another in the series of articles on co-operatives, published from time to time by THE CRISIS, from the pen of Samuel Rosenberg. At long last the editor will refuse to step aside for anyone else and will have his observations on his Pacific Coast trip. James W. Ivy will return with one of his book reviews, and there will be a sketch of Frank Harris, of Denver, one of the country's successful landscape gardeners.

•

OUR CONTRIBUTORS

S. Chandrasekhar is a research fellow in economics from the University of Madras. He is specializing in America on population problems and has just completed a book on population problems in India. He expects to return home shortly.

Reid E. Jackson, Ph. D., is a member of the faculty of the department of education of Southern University, in Scotlandville, La.

Chester B. Himes, who has done several stories for THE CRISIS, has had an interesting personal and writing career. He was born in Missouri, lived in Mississippi, Arkansas, and Ohio, and now lives in Los Angeles. He finished high school in Cleveland and attended Ohio State University for a time. He began his short story writing in1932 and has been published in Negro magazines and in *Esquire*, *Coronet*, *Bachelor*, *Golf*, and other publications. Several of his vignettes from the editorial page of *The Cleveland News* were re-printed by *The New Yorker*. He worked for a time on the weekly CIO newspaper in Cleveland, the *Union Leader*. Aside from writing, he has been a farm hand, a coffee packer, cannery worker, and shipfitter for the Kaiser yard in Richmond, Calif. He has promised THE CRISIS more fiction for 1943.

Editorials

The G. O. P. Shows Its Hand

HARD on the heels of the treatment of the FEPC and the Negro, came the action against William Pickens (and against Negroes and progressives) by the House of Representatives. Revealing section of the drama was the part played by the Republicans. Witch-hunter Martin Dies accused Pickens of being a Communist, and the House, accepting Dies' word without any proof, or without giving Pickens a chance to defend himself, voted to approve the appropriation from the Treasury department, provided no part of the money be used to pay the salary of Pickens. The House took a second vote which temporarily left Dean Pickens on the payroll until he has had an opportunity to defend himself before a special committee.

Every literate person who knows anything about the race question or about Pickens personally knows he is not a Communist. Even Martin Dies knows it.

We believe the fight on Pickens is a racial fight—not only because Pickens personally has been an outstanding fighter for Negro rights for more than a quarter century, but because Pickens and other Negro government job-holders in the upper salary brackets anger Dies and the reactionary southern bloc in Congress, *solely because they are Negroes.*

In the light of this belief, the Republican party has some answering to do to Negro voters in the North because northern Republican Congressmen joined hands with Negro-hating southern Democrats and voted to oust Pickens from his job. The 17 G.O.P. Congressmen from Illinois voted solidly against Pickens. Fifty out of the 66 northern votes against Pickens were cast by Republicans. If this is to be the set-up, then it is a good thing for Negro voters to know this far before the 1944 election.

Farewell Speech To Our Pilots

AS everyone knows, we hold no brief for the segregated air training base set up exclusively for teaching Negro youths to become Army Air Force pursuit pilots, but the farewell speech of Lt. Col. Noel F. Parrish, a white southern officer, to the men of the 99th pursuit squadron, now said to be ready for combat duty, is worthy of note. Some of the excerpts:

"You have a double responsibility. As a squadron of the Air Corps, you are responsible to the army of your comrades and to the nation which shelters those you love. As the first flying Negro fighting unit in history, you are responsible to all the darker people of America who look upon you with pride. . . . Whatever you do badly will encourage those who hate you, and that includes the Germans and the Japanese who hate you most of all because your mere existence is some proof of the sincerity of this nation in trying to provide opportunity for all people. Whatever you do well will encourage those who have fought for a square deal for you, who have insisted, sometimes against great odds, that the chance you are given should be a fair chance. . . .

"I must face you with the fact that you, as Negroes, have not been particularly encouraged to be heroic in the past. You have been more often taught to be patient and to endure misfortune. Those are excellent abilities and I hope you can continue to cultivate them and keep them. But there is a time to keep quiet and a time to fight, and the time for you to fight may come soon. Not to fight for me, for the Air Corps, for Negroes, or even for yourselves. I hope you will think of yourselves as fighting, first of all, for this nation, not because it is a perfect nation, from your standpoint, but it is our nation, an improving nation, and the best nation of all.

"I hope you will think of yourselves as fighting for more, even, than a nation. I hope you will remember that you are fighting for all mankind. . . . It is your privilege, for the first time as Negroes, to play a part that is by no means a low or subservient part. You now have a top role. And you must win in that role just as any other group of men must win, by unselfish, vigorous effort and determination. . . .

"You cannot expect to be one hundred per cent successful. Air Corps squadrons have run into serious trouble before and will do so again. For this squadron to fail in any mission would be doubly unfortunate, but it could happen through no particular fault of your own. . . .

"I can only remind you in the midst of these problems of race that seem so serious now . . . that we must not forget the human race, to which we all belong, and which is the major problem after all. The fate of all of us is bound up with the fate of humanity, and the fate of humanity is still . . . in the balance. You are, first of all, and most important of all—MEN. No one can ask more than that you acquit yourselves like men. Each of you, and all of us, must prove first of all that we are capable of the dignity and nobility of manhood; that we can, when the occasion calls for it, fight and die for a cause that is greater than any one life, or any one man, or any one group of men."

The impression is inescapable that these are honest words spoken with sincerity. In this moving farewell Lt. Col. Parrish recognizes all the factors in the army and in American life which have operated against the Negro. He does not brush them aside or minimize them, but calls his men to the supreme task at hand, a task made especially difficult for this squadron by a situation which they did not create. As the men of the 99th move into the war zones to fight they can well take with them the parting words of their commander, which happen to be, at the same time, the sentiments of the millions of their own people who will follow their every fortune, good or bad, with prayers and hope and pride.

First Lieutenant Top Rank?

A REPORT is being circulated in the press that Major General Fred Miller, commander of the 93rd division at Fort Huachuca, Arizona, has announced to his officers that he has received orders from the War department that no Negro officers will be promoted higher than the rank of first lieutenant. If this report is true then the War department has tossed away, in one stroke, all the gains it has made in Negro public opinion through the operation of the non-segregated officers' training schools.

The officer candidate schools formed the one bright spot in the army picture on Negroes. Every other policy is just about the same as in the first World war. Now the hopes of our men, and of our people, are dashed by the old, old, pronouncement: "thus far shall you go and no farther, because you are black."

Snow Cleaners, Cotton Pickers

LATE in January Negro troops were used to clean snow from the streets of Seattle, Wash., and Richmond, Va. So far as can be learned no white troops were assigned to this work. Last November the governor of Arizona asked the army to release Negro troops in that state to pick cotton. Late in February, under pressure of Arizona senators, the army actually ordered troops to pick cotton in Arizona, but quickly rescinded it because the War Manpower Commission and the Farm Security Administration reported that the government, through the FSA, had furnished cotton pickers to Arizona last November, but the Arizona plantation owners refused to pay the wage scale and furnish housing. These owners kept yelping for Negro troops to pick the cotton—free. Colored people will do anything to help win the war. If there are no cotton pickers available, and if *both* white and colored troops are to be used to pick cotton (and clean snow), then we will be cheerful when our men are assigned to this duty. But if *only* Negro troops are to be so detailed, then we are hollering.

Indian Immigration to America

By S. Chandrasekhar

An Indian tells of the manner in which his countrymen are denied the right to enter the United States on thinly-veiled grounds simply because their skins are brown

POLITICAL and economic reasons apart, we are fighting this war for ideals of racial equality and tolerance. We are fighting Hitler and his hordes because, among other reasons, Hitler's oppression in Europe is based on the "right" of the mythically superior blue-eyed and blond-haired "Aryans" to impose their Kultur on the so called inferior peoples of Europe. And racial arrogance is inevitably accompanied by imperialist domination and economic exploitation. While the most modern scientific anthropological evidence could be summed up roughly by saying that "'Race' as conceived in popular parlance is essentially a myth," racial intolerance, discrimination and injustice are ever on the increase both here in America and in the East.

Today, more than ever, the United States is vitally interested in the attitudes and approaches of Asiatic peoples toward this country. The United States is perhaps the only powerful, leading, democratic country that preaches ideals of equality and freedom and practices often racial discrimination not only among her own citizen population groups, but more so toward the people of Asia. If the American people grant that they are no more a master race than the Nazis are and if they want to combat successfully dangerous Nazi ideals, such as racial superiority, they can ill afford to practice racial discrimination toward the Asiatic millions.

Some Races Excluded

This American attitude toward race problems is reflected notably in her immigration policy. It excludes more than a quarter of the human race from the application of the basic principles of justice, equality and tolerance. The teeming millions of India and China are on the American and Allied side to fight this grim war for a better world. And fortunately this war is not one between the East and West, nor one between the white and darker races of the world. But if it should really be, as it ought to be, a struggle between democratic ideals of freedom and justice and totalitarian ideals of slavery and oppression, it is high time that the United States put into practice some of those ideals. America cannot simply afford to say that she wants the people of India and China to fight on her side and at the same time regard them as inferior enough to be rejected among her immigrant groups.

How the American immigration laws exclude the nationals of India and China and other Asiatics from becoming immigrants to this country is an entrancing if tragic story. It should be of interest to the American people to know the "When" and "How" of the genesis of Indian immigration to this country, how few they were and are, how they fell in love with the American way of life, how they became citizens, how later they lost their citizenship, their present plight, how easy the solution is and once solved what a tremendous fillip it will give to the already existing pro-American feeling among the Asiatic peoples.

Who the first immigrant from India to the American continent was and when he came here we do not know, though it is recorded that an alien from India came to the United States in 1820. The first immigrant from India in the strict sense of the term arrived at a United States port in 1899. He was a salesman at first and later became a skilled worker. The arrivals from India in the next few years were few and far between and altogether there were not even a hundred annual arrivals till 1904, when 258 were admitted. The number rose to 1072 in 1907 and 1782 in 1910, but soon fell off as the American immigration policy took turns and twists and boiled down to one of selection at first, restriction later and finally one of exclusion. The result was that at no time were there more than 6000 nationals of India here in the United States and today their number, including their American born children, is less than 5000—a microscopic minority in the melting pot of the American way of life.

Indian Immigration Begins

How did this slender wave of immigration—a tiny trickle and not a "tide of turbans" as is usually referred to—begin? Stalwart Sikhs from the Punjab have been serving for generations in the police force and military units of the British ports in Asia, particularly in Singapore, Hongkong, and Shanghai. At the turn of the century they had heard rumors of opportunities in Canada and the United States. During the Boxer Rebellion they came into close contact with men of other nationalities who had lived and worked in America and who drew rosy pictures of economic opportunities here. With their fancy on fire with these tales they had heard of the rich and wonderful land across the Pacific and fired with a spirit of wanderlust and adventure they began to head at first for Canada, when their military enlistments were over. Besides these first arrivals, there were others, traveling through Canada on their way from England to India, who realized the wealth of opportunities for success for industrial workers in Canada. Those who returned home spread stories about the possibilities of success in the new land. Cheap labor being scarce on the Pacific Coast at the beginning of the century, these sturdy, semi-skilled workers easily found jobs and Canadian employers readily welcomed them. As usual with all immigrants, their enthusiastic stories about their new country, its vast potentialities and its rich resources reached their native India. Soon long letters from these Indian immigrants began to talk of the discomforts of the old India and the delights of the new America and with money enclosed reached their relatives and friends in India from Canada and California. Steamship companies, ever alert on making profits from crowded and fetid steerage decks, began to recruit immigrants from the Punjab peasantry. The country side in northern India was flooded with literature that promised wealth and prosperity and beckoned the overburdened Indian peasantry to the new America. In short, America was calling! Representatives of private Canadian and particularly British Columbian employers began to recruit contract labor from rural India to Canada. These early arrivals were, therefore, from fairly fertile, but overcrowded regions in northern India where centuries of civilized occupation of the soil, minus modern scientific agricultural technique, had reduced the farm to its last degree of fertility. Families increased, but the productivity of the soil did not. Famines became a frequent occurence. Lean years and expenses of marriages and funerals, not to speak of the overburdened taxation and the apathy of the government in power, reduced them to incredible poverty. This drove them to the village money lender who charged exorbitant rates of interest,

till the peasants' indebtedness drowned his homestead in mortgage. They then had to leave their native village in search of a new land.

Economic Factors

This was the real beginning of immigration from India to America. Immigration to the United States, irrespective of its source, has usually been of the rural population and that from India has not been an exception. Reasons for human migration vary from wanderlust and love of adventure to religious persecution, political oppression and economic distress. But the driving force behind this small band of immigrants from India has been purely economic. They were not fleeing from any religious persecution or political oppression of the British government in India, but only to stave off economic disinheritance and starvation, which must be largely traced, of course, to the imperialistic-cun-landlord exploitation of India.

It was thus that a group of peasants, mostly from the Punjab, began to arrive at Vancouver and Seattle. They were welcomed, and at first all went well, for these small groups of fresh arrivals readily found jobs in saw and shingle mills, lumber depots, railroad construction, fishing industry and public utilities. There was no discrimination between Canadian workers and these turbaned and bearded new arrivals. The equitable wage schedule, coupled with the thrifty nature and simple lives of these industrious and honest workers, soon converted them into a small but thriving and prosperous community. This was neither strange nor unexpected, for wherever the Indian worker has gone he has proved successful despite several handicaps. This peculiar virtue of success against heavy odds soon caused surprise, if not consternation, among fellow workers of a different race and nationality.

Racial Resentment

It is also true that these early arrivals were of the "turbaned and bearded" class and their strange appearance and peculiar habits and customs, from the Western point of view, prevented them from finding a place, as an integral part, in the community into which they came. Due to their lack of competitive ability the Indian laborers were willing to work for comparatively low wages. Due to their ignorance of the English language they could not explain themselves. This was looked upon as the Indian workers strange desire to pull down the higher standard of life of the Canadian worker.

Racial resentment soon raised its ugly head and agitation against the Indian immigrant laborer was engineered by the Canadians, especially those of British Columbia. These workers began to face hostility and opposition not only from fellow workers, but also from employers who had been instrumental in their arrival. Frequently they became victims of mob violence. It was then that the Indian workers realized how misguided they were in the belief that they—citizens of the British Empire—would be welcome in a British Dominion. These hard working immigrants were already enduring several hardships—the biting cold of British Columbia, the new environment and unfamiliar western way of life, the total absence of social life and the want of a home, for they did not bring their wives and womenfolk—and to this was added racial antagonism of the receiving country.

Laws of Exclusion

When the Canadian opposition to Indian immigration gathered momentum, the governments of Ottawa and London got together and a devious way was devised to stop this so called "torrential tide of turbans". The banning of Indian immigrants to Canada, though based on racial grounds, was achieved technically on a legal basis. Three special provisions were put into effect; one was "the continuous voyage test" which required all immigrants to come directly from the country of their origin and make a continuous voyage from the immigrant's native land to a Canadian port. It was practically impossible, as the shipping lines went then, and go now, for a non-stop voyage from an Indian to a Canadian port. The second provision required the immigrants to arrive unaccompanied by wives and children—causing separation and hardship. The third clause demanded that each immigrant should be in possession of a stipulated sum on entry and the $25 which was nominally expected from all immigrants was raised to $200 in the case of the Indians. The result was, while in 1908, the peak year of Indian immigration to Canada, 3,623 Indians were admitted, in 1909 as a result of these restrictions only 9 were admitted!

It was apparent that the nationals of India could still immigrate into Canada if they complied with these three provisions. In 1914 a band of Sikhs charted a boat and made a continuous voyage from Calcutta to Canada and complied with the other provisions as well, but their boat on reaching Vancouver was fired on by the Canadian government; the immigrants were not allowed to land and were finally forced to return to India. That was how India's immigration to Canada was stopped! And incidentally, this gives an idea of how the nationals of India are treated in the Dominions of the British Empire. As Jawaharlal Nehru aptly observes: "The status of Indians abroad depends on their position in their homeland. This question is, however, tied up with the continuance of the Imperialistic system, for imperialism inevitably leads to the domination of one country by another and one people by another. It is usually closely allied to racialism. We cannot, therefore, expect a satisfactory solution of this problem till the liquidation of imperialism. It is surprising that some people should still think in terms of any freedom for India or betterment of conditions of Indians abroad within the orbit of the Empire. It is within the orbit of this Empire that they have been treated worst and racialism has been most rampant".

Immigration to America

Indian immigration to the United States at first was an offshoot and a by-product of this unsuccessful immigration to Canada, though later many came directly from India. Previous to 1907 there were very few nationals of India in the United States and in that year, when they arrived in relatively large numbers, it was from Canada. When they were faced with opposition in cold British Columbia they drifted southward to the rich and warm valleys of California, hoping for a better reception, more congenial employment and higher wages. In 1907, 1,072 were admitted as against 271 in 1906. Most of these were turbaned Sikhs popularly referred to in California as "rag heads". They had behind them valuable experience in raising sugar cane, rice, corn and cotton. Soon they made their mark as industrious, honest and willing workers in cutting asparagus, gathering grapes, pruning orchards, harvesting rice; some obtained work in lumber mills, railroad construction and building industries and a hundred other skilled and semi-skilled occupations. But this group was never numerically large enough to occupy an important place in the labor supply on the West Coast. Their efficiency was not on a par with the native American worker; their employment irregular and their competitive ability consequently small.

The arrivals from India here reached the peak figure of 1,782 in 1910. This rather sudden increase raised the usual anti-Asiatic cry on the Pacific Coast. Despite this small number, the agitation continued till the Immigration Act of 1917 was put on the statute book.

Geographical Delimitation Clause

This Act, the first piece of legislation to affect the nationals of India here, contains what is now well known as the "geographical delimitation clause". This clause marked out arbitrarily by artificial boundaries certain sections of the

globe's surface as unfit to send immigrants to America. This zone includes most of West and Central Asia, all of India, Burma, Siam, Indo-China, parts of Afghanistan, Baluchistan, Arabia and most of the South Sea Islands. This Act also declared the nationals of India as ineligible for American citizenship.

Later this was amended and supplemented as the Immigration Act of 1924, providing the present quota basis distributed on the "national origins provision". This provides a minimum quota of 100 for any nationality and India is allowed an annual quota of this number. This provision, however, proved to be of no help for according to another clause in this statute no person ineligible for American citizenship can enter and reside in the United States permanently.

Two years earlier, by the Supreme Court ruling on November 3, 1922 in the famous Ozawa case, it was decided that only people of Caucasian and Negroid raices are eligible for citizenship. This was interpreted at first as an euphemistic way of saying that the Chinese and Japanese were not wanted as citizens. Some Indians applied for and acquired American citizenship presumably on the anthropological ground that the nationals of India belonged to the Caucasian race. Thus several Indians who came here as students, professors, traders and ministers fell in love with the American way of life and became naturalized citizens.

Supreme Court Decision

But during 1922–25, a series of test cases were taken before the Supreme Court and the ineligibility of the people of India, the Philippine Isles and Japan for U. S. Citizenship was declared on the ground that they were not "free white persons". As for the Chinese they were the first Asiatic group to be barred on racial grounds, in 1892. The test case with regard to Indians was that of U. S. vs. Bhagat Singh Thind. The decision was rendered by Justice Southerland, a Canadian-born naturalized American citizen. He ruled that the nationals of India were not "white" to the man in the street who is no anthropologist. Were an additional reason wanted he could have also pointed out that the people of India were not free thanks to the British imperialist domination of India.

This decision had more far reaching effects than merely declaring the ineligibility of the nationals of India to American citizenship. The U. S. government applied the above decision retroactively and cancelled the American citizenship of many naturalized Americans who were nationals of India. Since many of them were poor Pacific Coast farmers only a few fought for their rights. Their fight was not in vain, for the late Chief Justice William Howard Taft in the case of U. S. vs. Pandit decided, applying the principle of res adjudicata, that the U. S. Government had no right to cancel the citizenship of those nationals of India who had acquired it by due process of law. Justice Taft, however, did not enter into the legality of Justice Southerland's decision in the Thind case. Thus, while those nationals of India who acquired citizenship before the Thind case were allowed to remain American citizens, the basic question of the eligibility of Indians for American citizenship was left unanswered.

Case of Dr. Samras

The latest instance to open this whole issue of the right of the nationals of India to become American Citizens is the case of Dr. Khairati Ram Samras. His application for naturalization was denied by the U. S. District Court at San Francisco on November 18, 1940 on the ground that he was not a "free white person". It is interesting to note that the American immigration authorities today recognize only two diametrically opposite colors—white and black—and ignore all the shades in between, the brown Indians and the yellow Chinese for instance. Dr. Samras has appealed the case to the U. S. District Court of Appeals. Mr. F. W. Lynch of San Francisco, the Attorney for the appellant, has raised in his brief a new and significant issue. He contends that section 2169 of the U. S. Revised Statutes is unconstitutional on the ground that it violates the "due process of law" clause of the fifth amendment (Article 1, Section 8, Clauses 4 and 17) of the American Constitution. This contention has not yet been brought before the Supreme Court, but the decision in the case is awaited with much interest.

Equality Needed

It is not maintained here that the tremendous population problems of India, China (and Japan with the cessation of hostilities) will be solved if the United States removes barriers against Asiatic immigration. Immigration from any over-populated country in Asia to the United States or any other comparatively thinly populated country can at best be a temporary palliative and never a permanent solution. The nature of population pressure in India is such that even large scale emigration alone can not mitigate the pressure. Nor can anyone expect the United States or other less crowded countries in the western hemisphere to stem the demographic dangers of the teeming millions of Asia.

All that is urged here is that the United States should extend the immigration quota system to the Asiatic countries as a measure of equality and justice. Since 1924 this system has worked well with the European countries and there is no reason why this arrangement would not work with India, China (and Japan at the end of the war).

On this basis only a few, less than a hundred, could be admitted annually. The day has come when the Asiatics can no longer be excluded on racial grounds or treated in any way different from the rest of mankind. Today, more than ever, we do not want the millions in India and China, who now look to America for justice and fair play, to turn away with the vexing thought that the United States is just like any other western white power they have known far too long and too well.

We Are Only Tenants

What right have we, I asked myself,
To parcel and to stake,
Some petty claim upon this land,
And say, None else must take!

What right have we, I ask again
To grasp so greedily
Some angled part of Nature's wealth
And say, This is for me!

And by what Gods of Worldly Lore,
Do jurists estimate
Dominion o'er the Sea and Air
Sovereignty of the State.

Oh, a man is indeed so very small
When Selfishness and Hate
Cause him to draw some scrawny line
And Die . . . . in its Debate.

Stop! Foolish one, doth thou forget
The Teachings of the Sage?
The Laws made by the Renter?
Or the Rules upon the Page?

We are only Tenants
Living on the Land
It is not ours to slice and box
And mark it . . . . Contraband.

It is not ours to quarrel about
With eager bloody Lust
For oh, too soon we all shall lie
Molding . . . . in the Dust.

Who then will own the land we staked?
Or the Sea we angled off?
Who then will have Dominion o'er
The Air . . . . ten miles aloft.

We are only Tenants
Renting of the Land
It wasn't ours to start with
We got it secondhand.

And, we'll leave it as we find it
Though our very souls may rue;
For the Renter with a Single Sweep
Wipes all Our Claims Askew . . . . . .

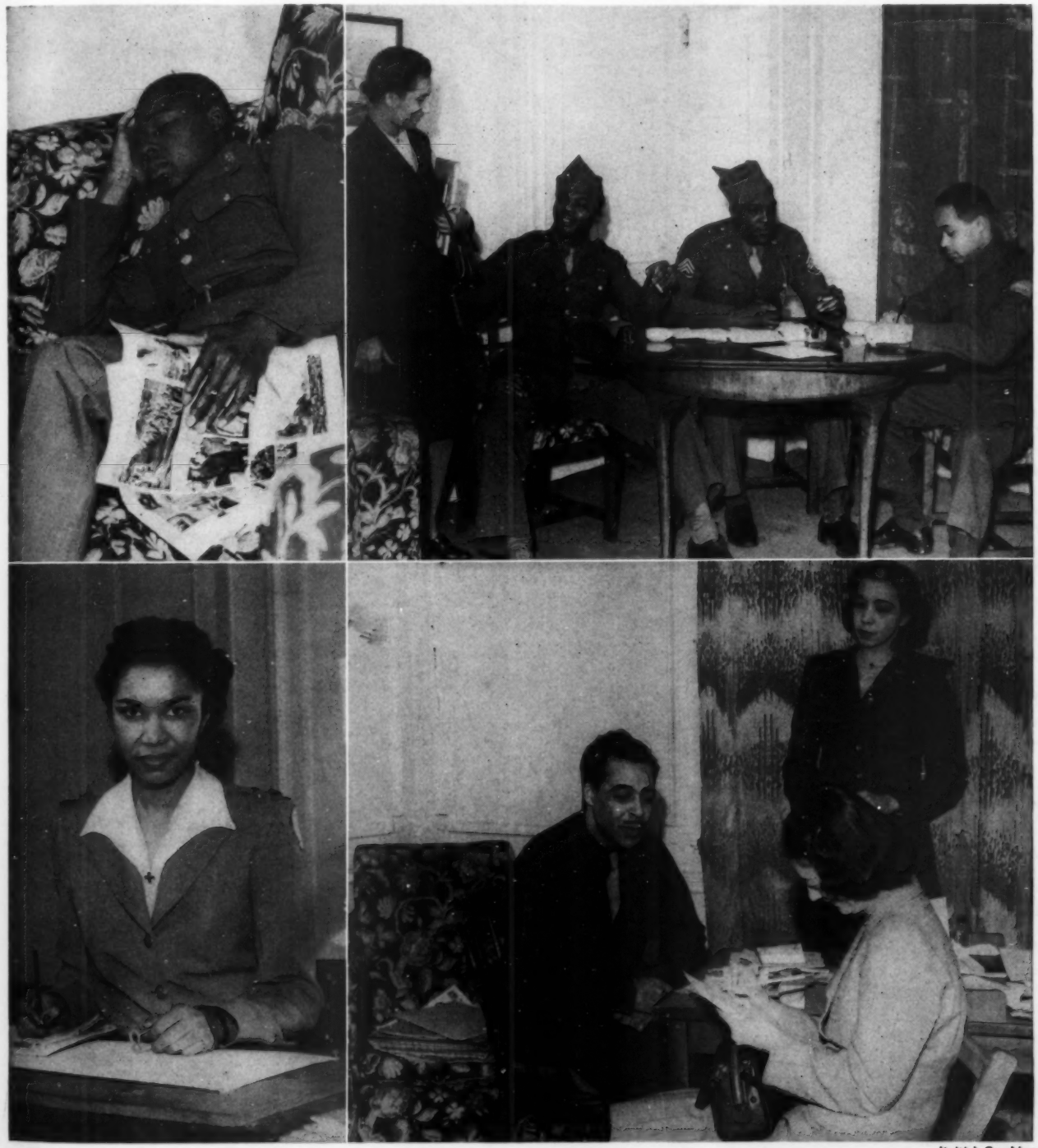
—RHOZA A. WALKER

This American Red Cross Center

British Combine

There is great interest in the American Red Cross this month because of a nation-wide drive for millions of dollars to carry on its work. Despite its denials, the Red Cross is operating a segregated Jim Crow set-up for our soldiers abroad. These are pictures of the London club (upper left) at No. 1 Duchess street. Top right, Cpl. James McCall and Pfc. Wilson Perry chat with Miss Elizabeth MacDougald, of New York, daughter of Mrs. Elise M. Ayer. Lower left, Staff Sgt. Eddie B. Foster of Birmingham, Ala., listens to the radio. Right, Miss Carol Jarrett (left) of St. Louis, Mo., and Miss Maryha Stafford receive newcomers at the desk

in London Is Strictly Jim Crow



British Combine

Soldiers, they say, have two favorite occupations: eating and sleeping. The lad in the upper left photo is busy at one of them. Right, Cpl. Fred Morrow from Mississippi, Staff Sgt. Foster of Birmingham, and Private Sherwood of the Royal Canadian Ordnance corps write letters home under the eye of Miss Geneva Holmes, Red Cross staff member. Lower left, another picture of Miss MacDougald, whose title is personal service director. Right, John Caswell Smith, director of the Duchess street club, confers with Miss Daisy Carry, of Philadelphia, Pa., and his British secretary, Miss Helen Dick. Mr. Smith was formerly with the Boston, Mass., Urban League

Heaven Has Changed

By Chester B. Himes

This is a story within a story in language easy to understand

A NEGRO soldier heard the order to charge and with his company hurled himself against the enemy and was shot and killed. The next thing he knew he was in a hot, fertile country, walking down a dusty road between two fields of blossoming cotton stretching to the horizons.

He walked and wiped his brow and looked from side to side and saw thousands of Negro men, women, and children picking cotton and singing a spiritual. They sang loudly and defiantly and even a little rebelliously.

He walked on through the dust, listening to the chorus of loud, defiant, rebellious voices, and he came to a funeral procession. A casket was being carried to church in an old, rickety wagon, and a score or so of very old and gray-haired Negro men and women were following it, their new shoes kicking up the dust. They were singing also, but a different spiritual, one more resigned, less defiant: *"Swing low sweet chariot, comin' for to carry me home . . ."*

The soldier stopped and asked one of them who was dead, and was told, "Po Uncle Tom is dead."

The workers in the field had also seen the funeral procession and when the soldier passed they called to him and asked, "Who's dead?" and he told them, "Po Uncle Tom is dead."

They asked, "You kill 'im?"

He said, "Naw, I din kill 'im. Guess his time just come."

They stopped working and began shouting and singing and dancing and they yelled back and forth to each other, "Uncle Tom is dead! Uncle Tom is dead!"

A tall, thin, sour-faced, white man, the only white man whom the soldier had seen, came to them and asked what was the trouble that they have stopped work to dance and sing.

They told him, "Mistah Crow, Uncle Tom is dead." And they asked permission to attend the funeral, because Mistah Crow is the "Little Boss Man" and they can't go anywhere unless Mistah Crow lets them.

But Mr. Crow said they couldn't go. "What you wanna go to Tom's funeral for?" he asked them. "You never did like him."

They told Mr. Crow they wanted to go so they could shout; and when Mr. Crow asked them what they wanted to shout about, one big, strapping, young fellow said, "Ain't this heav'n; ain't we s'posed to shout all over God's heaven?"

Mr. Crow ordered them back to work, but the big, strapping fellow argued that he ought to be allowed to go because he was Uncle Tom's son.

But Mr. Crow still said no. There was nothing Mr. Crow liked better than to say no.

Uncle Tom's son turned to the others and said, "Les go anyhow. Ain't we all Uncle Tom's chillun?"

So they threw down their sacks and started off to the funeral.

But when they got to the church they were barred at the door by a huge monster, neither man nor beast, who was bound in iron and held a big club in each hand.

"Soldier, you can enter," said the monster, but the others he pushed away.

"But Mistah Tradition, we are Uncle Tom's chillun," contended Uncle Tom's son.

"You can't shout at a funeral," declared Tradition adamantly. "It just ain't being done."

So Uncle Tom's children stood outside and shouted.

Inside the church, the soldier sat and listened to the service, every now and then wiping away the blood from his wounds.

The Little God preached the sermon. He was not little in stature, only in importance. In stature he was immense with a big body and a huge belly and a bristling, iron-gray beard. His voice was a rolling, booming, pleading, crying, shouting, fantastic thing which inspired the elderly people sitting in the church to jump and shout, "Amen! Glory to the Lawd! Halleluah!" He was black.

However, the Big God who lived over across the fields where the tall spires of white marble castles arose was white. In stature, He was little.

The Little God praised the virtues of Uncle Tom. He said Uncle Tom had been a good servant and the Big God had been pleased with him. He lamented the fact that Uncle Tom's children were not like their father; and he condemned their sinfulness in shouting at their father's funeral. He threatened to report them to the Big God.

Outside, Uncle Tom's children listened with expressions of trepidation. If he told the Big God on them, no telling what would happen, 'cause the Big God's people were a wild and vicious people who fought each other and killed each other and were never content to be peaceful and happy. They did not want any trouble with the Big God's people.

So after Uncle Tom was buried, Uncle Tom's son went among the children and tried to persuade them to elect a new god.

"We want a young god," he told them. "One who will protect and guide us and won't always be running to the Big God to have us chastised."

But Uncle Tom's children were scared and cautious and said that God would strike them dead long before they could elect a new god.

Uncle Tom's son became angry and disgusted and denounced them as cowards and sheep and disclaimed them and said he would have no more to do with them; and he cast his eyes at maidens in an effort to forget.

He saw a beautiful, lucious lass with breasts like smoky mountains and eyes like ripe muscadines and he fell in love with her and he walked with her in the cool of the evening and picked cotton in the row next to hers and slyly helped her fill her bag and when it was too heavy he carried it for her.

The Little God noticed and berated him for his sin.

"How can it be sinful to love when the Bible says to love?" Uncle Tom's son asked.

"The Bible mean to love thy neighbor," the Little God said.

"Well, ain't she my neighbor?" Uncle Tom's son argued.

But the Little God threatened to punish him if he persisted.

Uncle Tom's son became sullen and defiant and did not reply and that night he slipped out with the lass and they whistled a boogie beat in the woods and danced to their own music. But the Little God had followed them and spied upon them and he ran up to them and turned the maiden into grass and walked upon it. Uncle Tom's son raised his hand as if to strike the Little God, and the Little God became frightened and walked away with as much dignity as he could command. And Uncle Tom's son ran back to his cabin and drew up

(*Continued on page* 83)

First Ladies of Colored America—No. 7

MISS MARY L. WILLIAMS, president of the American Teachers Association, is an instructor in the Garnet high school, Charleston, West Virginia, and the only classroom teacher ever elected head of the A.T.A An alumnus of West Virginia State college and the graduate school of Ohio State university, Miss Williams has been active in a number of religious organizations; as a teacher in the Charleston cooperative schools for religious workers, director of the vacation church schools and director of the young people's work in the First Baptist church of Charleston.

Miss Williams is a member of the executive committee of the Charleston NAACP and director of its junior youth council, local chairman of the non-partisan council on public affairs of the A.K.A. sorority and president of the Colleagues, a club which is an affiliate of the Charleston Women's Civic Council. She has served as secretary of the West Virginia State Teachers Association, president of the Fourth Region of the American Teachers Association and was twice elected general vice-president of the national A.T.A. before becoming president of that body

MISS HULDA M. LYTTLE, dean of the school of nursing at Meharry Medical college, Nashville, Tenn., is an alumnus of the Meharry school of nursing. She did graduate work at the universities of California and Michigan and at the University of Toronto School of Nursing, Toronto, Canada, as a Rockefeller fellow. She has held positions as dean of women and school nurse at Southern university, Baton Rouge, La.; superintendent of nurses at Wheatley Provident hospital, Kansas City, Missouri and at Meharry Medical college school of nursing, as well as the superintendentship of the George W. Hubbard hospital in Nashville. Miss Lyttle is a member of the National League of Nursing Education, the National Association of Colored Graduate Nurses and Lambda Pi Alphi nurse's sorority. In 1941 she was presented a meritorious award by the trustees, faculty and alumni of Meharry

MRS. NETTIE COX RANSOM, member of the national board of the YWCA, is active in both church and civic movements in her community. She is chairman of the advisory committee of the Indianapolis, Indiana USO and was for many years chairman of the committee of management of the Phyllis Wheatley branch of the YWCA. She is a member of the Bethel AME church and the mother of six children, five boys and a girl, with one son, Willard, stationed at Tuskegee Flying school. Mrs. Ransom was born in Jackson, Miss., and is a graduate of Walden university, Nashville, Tenn. Her husband is attorney F. B. Ransom, manager of the Madam C. J. Walker Manufacturing Company

MRS. BENELLA R. LEE, whose home is Kansas City, Kansas, is president of the Kansas Association of Colored Women and secretary of the board of directors of the Douglas hospital in that city. She is treasurer of the Central Association of Colored Women, an affiliate of the national organization. An active member of the First AME church, Mrs. Lee holds the positions of president of the federated clubs of her church and corresponding secretary of the Women's Mite Missionary society of the Nebraska conference. She is a member of the Order of the Eastern Star, an organization in which she has served as Past Worthy Matron of the Star Bethleham chapter and Past Grand Electa of Prince Hall Grand Court of the Heroines of Jericho

Heaven Has Changed

(*Continued from page 78*)

a petition, asking for an election of a new god.

The petition was passed around at night and read by candle light and signed with crude pens; and secret meetings were held. Finally, when enough signatures had been secured, Uncle Tom's son presented the petition to Mr. Crow.

But Mr. Crow said no; he refused to hold an election. "Whoever heard of Uncle Tom's children voting?"

THE next day at work Uncle Tom's son told the children what Mr. Crow had said; and he told them, "Old Jim Crow has got to go!"

Back and forth they whispered to one another, "Old Jim Crow has got to go!"

Led by Uncle Tom's son, they threw down their sacks and rebelled and organized a great procession and marched toward the big manor house where the Big God lived. And they shouted, "OLD JIM CROW HAS GOT TO GO!"

The Big God came out to meet them and He asked them what was the trouble; and they told Him they wanted to hold an election for a god, but that Jim Crow wouldn't let them.

The Big God asked them to give Him a few days to think it over and in the mean time ordered them back to work.

In the meantime the Little God heard of their rebellion and he went to the Big God and said, "Ain't I been a good god? Ain't I kept the people from rebelling all these years? You can't get rid of me now, just because they rebelled one time."

But the Big God said, "I don't know; now take dying, if you die one time you're dead forever. You gods have got to have the confidence of the people or they'll get a new god and I won't even know nothing about it. And that might cause all kind of trouble here in heaven, because if I ain't got a god out there working for me, I can't stay here two minutes."

So He decided to let them hold their election. But He told them He couldn't let old Jim Crow go.

"Things would seem mighty strange around here without old Jim Crow," He ruminated.

The people held a big meeting to determine who to run against the Little God. There were many people in heaven who were not Uncle Tom's children; but were his other relatives; brothers, sisters, cousins, and in-laws; and these, along with a few of Uncle Tom's children wished to retain the incumbent Little God. So they withdrew from the meeting and held another meeting of their own; and they called themselves the "Old" and the others called themselves the "New".

At their meeting, the New nominated Uncle Tom's son to run against the incumbent Little God. Uncle Tom's son began his campaign by promising first of all to get rid of old Jim Crow if he was elected a god. And besides which, he promised to ask the Big God for forty acres and a tractor and a home for everybody; and above all the right for everybody to pursue happiness.

Dancers and singers campaigned for him and a big dance was held for the young jitterbugs. But during the dance, the Little God entered and threatened to call down fire and brimstone upon their heads.

"There'll be no jitterbugging in heaven as long as I'm a god," he said.

They stopped because he was a god.

And then he began his campaign by cautioning the people against trying to force reforms. He told them they must be patient and wait and the good things would come to them. He told them that he also wanted his worshippers to own property and enjoy happiness and that he had been trying to get old Jim Crow to go for three-quarters of a century; but that violence and rebellion were not the ways of the Lord, and he has been waiting for old Jim Crow to just get up and go of his own accord some day.

The New were piqued because the Little God had forbidden them to dance and they sought him out and argued that there was no more sin in swinging it and jitterbugging than there was in singing the spirituals. And to prove it, they offered to hold a contest between swing and the spirituals to see which made the people happiest.

Uncle Tom's son suggested that they hold the contest instead of the election; and they could settle both issues with one vote.

The Little God consented, and for several days both sides prepared for the contest.

The contest was finally held, and the swing bands came out first and blew themselves dizzy and the beating of the drums was like drumbeating never heard on land or sea; and the jitterbugs went into delirium and jumped like grasshoppers with seven-league boots (man, you shoulda seen them cats). When they had passed out from sheer exhaustion, the choirs took the stage and began singing the fine old spirituals with an enthusiasm hard to imagine and the listeners became ecstatic and their gazes became transfixed and their lips began to move and they began to sing with the choirs with so much joy and abundance they could be heard all over heaven; and the Big God, busy at His work, stopped for a moment to listen.

When the vote was held, the spirituals won. But there were many among the New who were not satisfied with the result and claimed that the Old had stuffed the ballot box.

The dispute became so violent that the Big God was called upon to arbitrate; and He came among them and spoke to them. He told them that He had Little Gods for all of the people on earth and in heaven and that He was sorry they seemed dissatisfied with their Little God. He had been wondering for some time just what He ought to do about it, He said.

Then He talked to the Little God; and He told him that times had changed and that in order to be a good god, a god had to change with the times—that only gods who could keep up with the demands of their worshippers could remain gods.

Therefore, He proposed a plan. He would retain the Little God because the Little God, being old, was wise in the ways of men, and wisdom was needed. But He would appoint Uncle Tom's son the Little God's assistant, because Uncle Tom's son was young and spirited and courageous, and courage was also needed. In that way the young could balance the old and the old the young, and that would help everybody to be happy.

Now, happiness and joy reign in heaven. Old Jim Crow is gone to hell where he belongs. And the people dance and sing. They sing spirituals and the swing bands blow their toppers and the young folks jitterbug and no one thinks it is sinful anymore. And the maiden whom the Little God turned into grass has been made into a maiden once more. Peace grows and flourishes on the peoples' forty acres and they harvest it with their new tractors and sweep their homes with new brooms and dress their children in pretty clothes.

WELL, it happens that one night the soldier returns to earth and he sees the soldiers in his regiment preparing to advance into battle. They are glum and morose and when he tries to cheer them up, telling them to be brave and fight valiantly and not to be afraid of death because dying ain't nothing, they say to him that they are not afraid to die but that they do not want to go to heaven because from all they have heard of it, it must be really a drag.

But the soldier tells them, "You guys don't know nothing, heaven has changed."

More Anent the Negro Press

By Reid E. Jackson

THAT scathing denunciations of the Negro press should appear, less than six months apart, in the same organ, *Saturday Review of Literature,* warrants an objective appraisal of all elements involved in the situation. Significant, at the outset, is the fact that these denouncements issue, first, from the pen of a "liberal" southern white editor and, second, from a Negro director of race relations for the Council on Democracy. It is even more significant, if, as a prominent Negro news columnist claims, Director Warren H. Brown was compelled to "shop around" quite a deal before his shoddy manuscript was accepted, through prearrangement, by the *Saturday Review of Literature.* Even more surprising is the fact that Negro Brown is more vitriolic in his castigation of the Negro press than Nordic Virginius Dabney.

As a case in point, let us compare statements from both writers. Regarding the Negro press, Dabney opines:

> The colored newspapers reflect, in large measure, the attitude of the colored population toward the war. Any reader of that press is apt to see that while the Negro is loyal to America, he has a natural sense of injustice and of adverse discrimination at the hands of the dominant race. The degree to which this injustice and discrimination is being emphasized by Negro editors and other Negro leaders at this time, and the insistence with which they are demanding a complete and immediate revolution in race relations in America has aroused no little concern among their white friends. These liberal-minded whites concede that many grievances of the blacks should be corrected, and they concede, further, that the Negro's disabilities are often the fault of the whites, but they cannot view with other than apprehension the speed with which Negro leadership, as exemplified in the Negro press, is pushing matters to climax.

Appraisal of News

Before proceeding further, it is well to introduce pertinent criteria for the dispassionate appraisal of any news item or report. In sum: (1) the possession by the reporter of a well-established reputation for integrity, as well as a competent and comprehensive knowledge of the situation involved; (2) the position of the reporter, in relation to all aspects of the situation, viewed in a total and organic wholeness; and (3) the presentation of an idea in its entire context. The manner in which these criteria operate, in the statements under present analysis, will be illustrated, as the occasion arises.

Now, to complete our picture, an excerpt from Brown's diatribe follows:

This is one of the many answers to Warren Brown's article, "A Negro Warns the Negro Press," which appeared in the January "Reader's Digest"

> Most Negro newspapers are what they condemn the most prejudiced whites for being. They are Negro first and American second. They foster segregation by aiming to make all Negroes self-conscious before they are American conscious. They feed and prosper by sensationally playing up to the Negro at his worst. When they publish news of the white community it is generally an account of the white man at his worst. Every incident that can be used to breed ill-will between the races, is seized upon. If the incident is important, they play it up sensationally. If it is trivial, they inflate it until it seems important. In season and out, they present a distorted, dishonest picture of America—and of the progress, place and opportunity of the Negro in it. Of course, there are some notable exceptions, Negro newspapers that are edited with exceptional skill and high ethical standards.

What more deprecating indictment of a public medium of expression and information could one find? The irony in the entire situation is that white editor Dabney *does* recognize a loyalty on the part of the Negro for American democracy and the war while black director Brown impugns the Negro for a supposed disloyalty to America. For, "they," avow Brown, "are Negro first and American second." Dabney eventually, however, joins company with Brown when he states, "while the Negro . . . has a natural sense of injustice and adverse discrimination at the hands of the dominant race . . . many Southerners who have long been conspicuous as champions of Negro rights, and Northerners as well, are saying that much can be done hereafter by evolutionary processes in providing better levels of living and more valid opportunities for the blacks, but that the current effort to effect a drastic revolution overnight can only result in violence and bitterness, with the Negro suffering heavily in the end."

Propaganda Technique

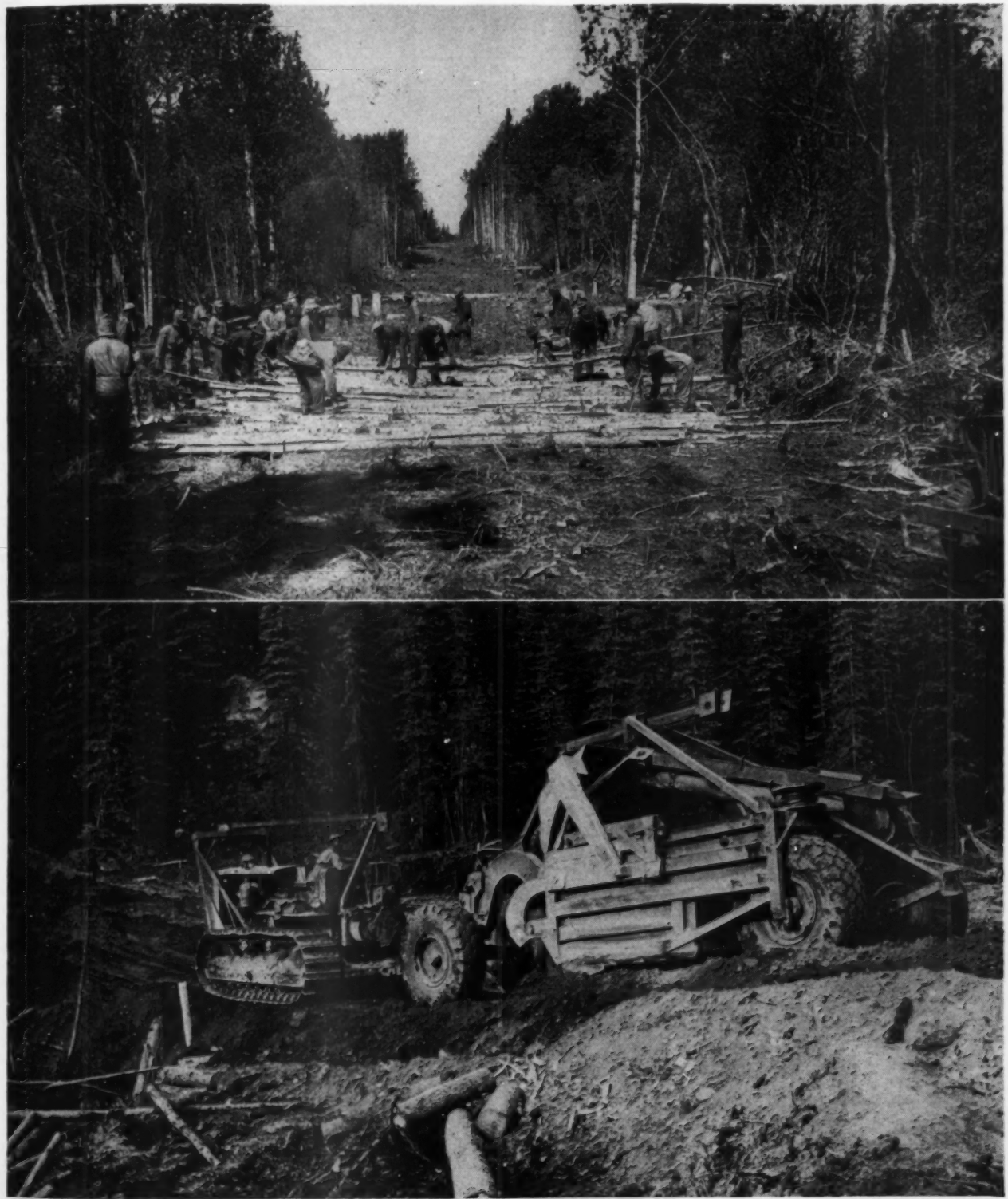
In subtle propaganda technique, here, Dabney advises that the Negro will see better days only when the white race—the dominant group—is willing to set the stage. This vitiation of democratic procedure, as typified in the paternalistic obliqueness of the majority-minority relationship suggested by Dabney, rather than the shared circularity of consensus in intelligently-derived opinion—a true basis for democratic action—underwrites a case for the Negro press. This is just another way of asking why a Negro press at all? If this were a true democracy, both "Negro" writers and "Negro" news would be integrated in an American Press. Instead, *the* press (which we perforce dub the white press) gives limited space to the activities and exploits of the Negro in America. Here, then, is where the Negro press comes in, as a voice of and for Negro activity.

But, is the Negro press less objective than the white press? To answer this query requires a statement of purpose for *a* press. Shall this purpose be to present the whole news accurately and in an unbiased manner or shall it be to print what the public likes to read? The large sale of tabloids and comic sheets well defines the public taste! This literary appetite, moreover, could scarcely be termed "Negroid", it is simply human. This, publishers generally recognize. Your present writer recalls hearing the candid admission of a mid-western publisher, in answer to the interrogations of a college forum group, that the newspaper not only caters to the satiable gullibility of a reading public but also ignores the possibility of refining the public's literary taste through a deliberate choice of news material. Obviously, then, if we would argue *ipso facto,* the white reading public is not so much concerned about the everyday activity of the Negro. But can we be altogether sure? What we can attest to with surety is that the white press seldom serves its reading public with wholesome Negro news; even though it has diminished its tendency to regale one with stories of the criminal penchant and ludicrous antics of the Negro. All this poses the question as to whether the Negro or the white press presents the whole story. Let us see.

Negro Press Loyal

Negro Brown submits the view that "most Negro newspapers . . . foster segregation by aiming to make all Negroes race-conscious before they are American-conscious". How Brown arrives at such a conclusion is indeed difficult to understand. Invariably, the

(*Continued on page* 86)



U.S. Signal Corps Photos

Certain to be ranked as one of the great engineering feats of the war is the construction in record time of the Alcan highway to Alaska. Negro engineer troops played an important part in cutting this road through the wilderness and mountains. Upper photo shows the laying of a corduroy road. Lower view gives an idea of the kind of giant road-building machinery operated by colored troops

The Negro Press

(*Continued from page* 84)

Negro press has harangued the Negro to both recognize and seek his rightful place in the purported democracy of American society. This fact somehow seems to escape the attention of Mr. Brown. Indeed, the Negro press is performing a creditable service in its utopian search for a truly functioning democracy, as it matches the vague generalities of a white press with a specific delineation of the need to integrate minority elements into the warp and woof of the American fabric of society. If the white press would wage such campaign, this would leave no place for a Negro press!

"Every incident," contends Brown, "that can be used [by the Negro Press] to breed ill-will between the races is seized upon." This, too, appears contrary to fact when one views the constant pleading of the Negro press for shared understanding and action between the two races. The Negro press —the legitimate Negro press at least— seeks to dispel rather than to breed racial misunderstanding. If such were not the case, how does Brown explain the *Pittsburgh Courier* "Double V For Victory" program. What better harbinger of interracial understanding is extant? Perhaps Mr. Brown considers it treason for Negroes to suggest that they work side by side with whites. But, "in season and out," avers Brown, "they [the Negro press] present a distorted, dishonest picture of America— and of the progress, place and opportunity of the Negro in it." Once more this is more a statement of opinion than of fact. To be truthful about it, the white press more often distorts the picture of the Negro in American society. The following example testifies to such practice. The writer recently sat in on educational conference in a white state university before which a renowned southern sociologist devoted the major part of his discourse to the disfavored position of the Negro in the present Southern society and the consequent challenge to southern education, which white educators must recognize and meet. When a report of the meeting appeared in the morning daily, the perfunctory closing remarks of the speaker were treated at detailed length and the bare statement that "the role of the Negro was mentioned" closed the article. You should be able, no doubt, to multiply this example.

Fair News Coverage

But to return to our primary consideration, the Negro press, if allowed to be present, would have printed a fuller text of the enlightened statement. Who, then, is a dishonest reporter—the white or Negro press?

When we apply the criteria enunciated earlier, we can establish even a stronger case for the Negro press. In the first place, who is it that suffers discrimination and prejudice? Since the Negro is the recipient of such treatment, is he not in a better position than the white reporter to reveal what actually is occurring to the Negro, in all its aspects? Moreover, the white reporter is usually circumscribed by an implicit covenant as to what is Negro news. To summarize, whatever Negro news "breaks" into the white press is usually lifted out of its context so as not to offend the mass of the white reading public. On the other hand, this writer would question Brown's contention that "relatively few whites read the Negro newspapers." The fewness may be numerical rather than relative.

Re: Mr. Brown

Our first criterion we have reserved to the last. Who after all, is this Mr. Brown? We cannot afford to be subjectively emotional and say that he is of no consequence because we have not heard of him. But a diligent search of reputable records does not reveal a Warren H. Brown, as a recipient of the Doctor of Philosophy degree,* of which the *Saturday Review of Literature* seems to lack knowledge but the *Reader's Digest* assigns him. Still, we will not be prejudiced and state categorically, or should we say dogmatically, that Brown is not a Ph. D. However, we can say that a review of bibliographic indices discloses that this seems to be Warren H. Brown's maiden contribution, at least to "big-time" literature. The point to be made is that Brown's statements do not represent those of an authority. The paradox is that Brown is guilty of the very charge he levels against the Negro press, to wit: "When a Negro runs seriously afoul of the law, the Negro press seldom stops to ask the facts. It goes to town in flaming headlines to turn the matter to race-rousing account." Those who are observant know that the Negro press employs full-fledged and well-qualified correspondents who display valiant courage in an investigation of the facts, even on a hostile scene. Finally, we agree with erudite (?) Brown that a "sensation-mongering Negro . . . creates the impression that the Negro who speaks loudest and most is representative of most Negroes. That, happily for all of us, is not the case." Mr. Brown, himself, belongs in this category he derides and, happily, he does not speak for all Negroes!

Robert L. Jack

History of NAACP Published

Robert L. Jack, member of the department of social sciences of Morgan State college, has written a *History of the National Association for the Advancement of Colored People*. The book traces the history and growth of the association from its beginning in 1909 until 1939.

NAACP Movie Completed

The documentary technicolor movie, "On Guard," depicting the work of the NAACP has been completed. The picture, which shows the nation-wide activities of the association, has as its narrator Canada Lee, star of the Broadway production, "Native Son."

Woman Physician Dies

Dr. Verina Morton Jones, one of the first woman physicians in America, died at the Brooklyn, N. Y., home of her daughter-in-law, February 3. A practicing physician for many years in Brooklyn, she was an alumnus of the University of North Carolina, 1877, the only year when Negroes were graduated from that institution. From 1913-1923 Dr. Jones was a member of the board of directors of the NAACP and she had, until recently, served as a social worker in Hempstead, N. Y.

Barthé's Art Featured

The February issue of *Design*, a magazine of art, contains an article by Alain Locke on "The Sculpture of Richmond Barthé." In addition to the discussion of the work of Mr. Barthé there are reproductions of three of his statues.

* It has now come to light that the degree was obtained at the New School for Social Research.

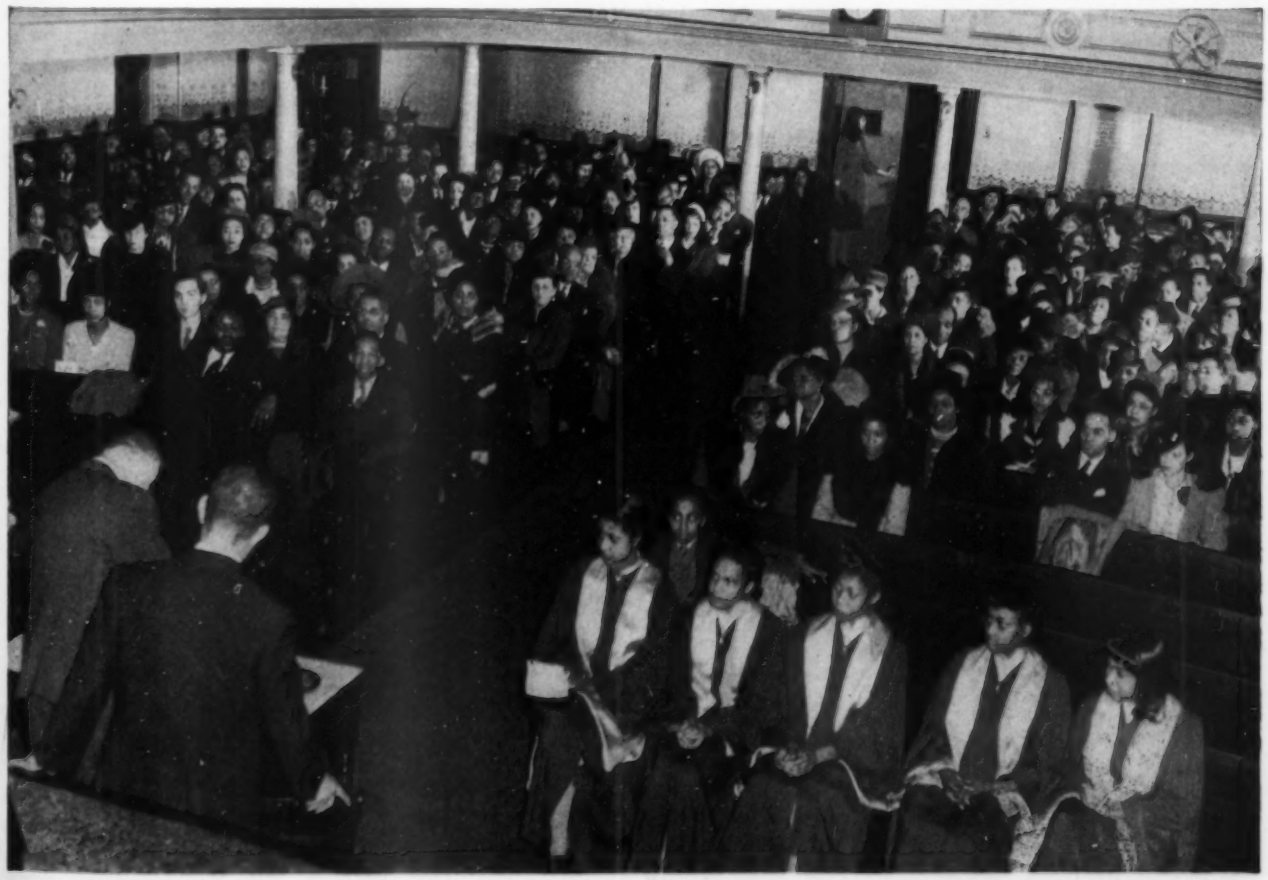
Along the N.A.A.C.P. Battlefront

Ask Return of FEPC Powers: A solid front against any weakening of the Committee on Fair Employment Practice was presented to Manpower Chief Paul V. McNutt in Washington, D. C., February 19, by a conference of 20 or more leaders of organizations and movements which had protested against the sudden cancellation on January 9 of the scheduled hearings of the committee into discrimination in employment on railroads.

Speaker after speaker at the conference urged (1) restoring FEPC to its independent status under the White House and removing it from the War Manpower Commission; (2) an immediate re-scheduling of the cancelled railroad hearings and also cancelled hearings on discrimination against Latin-Americans in the Southwest; (3) giving the committee sanctions in the form not only of public hearings, but of money penalties and liquidated damages; (4) giving the committee an adequate staff and budget; (5) keeping in service the members of the present committee who have not resigned. The entire group was against a paid committee such as has been suggested from time to time by government spokesmen.

In urging independent status for the committee, the conferees said such status should be "sufficient to protect it from the veto power of government officials, other than the Chief Executive."

Present at the conference were War Manpower Commissioner Paul V. McNutt, Attorney General Francis Biddle, Fowler Harper and Charlotte Carr. McNutt opened the conference at 10 a.m. but had to leave at noon and Fowler Harper, his deputy, took the chair. Among the representatives present were: Walter White, NAACP secretary; A. Philip Randolph, president of the Brotherhood of Sleeping Car Porters; Lester Granger, secretary of the National Urban League; Sidney Hollander, Jewish Coordinating Committee; Mrs. M. O. Bousfield, Women's Advisory Council, War Manpower Commission; Dorothy Funn, Negro Victory Committee; P. B. Young, Southern Charter Conference; Willard Townsend, CIO; Abner Green, National Committee to Protect the Foreign Born; Samuel Rosenwen, National Lawyer's Guild; Roger Baldwin, American Civil Liberties Union; Prof. George Sanchez, Universityof Texas, representing Lulacs (Spanish-American organization); Rev. Francis W. McPeete, Federal Council of Churches; Willard Johnstone, National Conference of Christians and Jews; John W. Davis, Conference of Land Grant Colleges; William Ornbern, American Federation of Labor, representing William Green; John P. Davis, Southern Conference of Human



Annual meeting of the Richmond, Virginia, branch at which Dr. Charlotte Hawkins Brown, president of Palmer Memorial institute, was principal speaker. Officers for 1943 were installed. Dr. J. M. Tinsley, (standing at right of speaker's table) who was re-elected president

Welfare; Gordon Hancock, Southern Charter Conference; Monsignor Ryan, Catholic University.

Probe Housing Authority Jim Crow: Verification of the charge made by the Detroit, Michigan, NAACP branch that Negroes are to be segregated into 300 units of the Eight Mile Road Housing Project in Detroit and barred entirely from the Willow Lodge Project at Ypsilanti, was asked in a wire, sent February 10, from the NAACP to Herbert Emmerich, commissioner of the National Housing Agency, Washington, D. C.

The association stated that although all indications pointed to the fact that the local authorities favor a bi-racial occupancy of the dormitories, Mr. Emmerlich vetoed local plans for non-segregation and non-discriminatory occupancy and ordered segregation at Eight Mile Road Project and the barring of all Negroes from the Ypsilanti Project.

In answer to the NAACP's request that the discriminatory decision be reversed, Mr. Emmerich, in a telegram to the association dated February 16, stated that the National Housing Agency's policy "is to provide war housing equal in quality and in quantity proportionate to estimated need for both Negroes and whites" and added that no changes were to be made in the "occupancy patterns" set by the local housing authorities.

Rehearing in Alabama Rape Case Denied: Motion for a rehearing, filed in Mobile, Alabama, January 28, in the case of Henry Daniels and Curtis Robinson, who allegedly committed rape on a white woman, was overruled by the State Supreme Court, February 19. The men, whose death sentences were affirmed by the Supreme Court of Alabama, are represented by Samuel W. Pipes.

The rehearing was sought on the grounds that the prosecuting counsel, in making the opening statement to the jury, did not confine himself to statements which were based on facts admissible in evidence and that prosecuting counsel asked witnesses many illegal questions at the trial.

Additional grounds included in the motion were that there were statements put into evidence which were injurious to the characters of the accused men and the court admitted into evidence certain conversations between the accused men which were not parts of any crime and were not admissible as evidence.

The defense of the men is being directed by the Regional Conference of Southern Branches of the NAACP of which J. L. LeFlore is chairman.

Richetta G. Randolph, left, office manager of the NAACP national office and private secretary to Walter White, is congratulated by Mary White Ovington, NAACP board member, on completion of thirty years of service

Ask Mixed Air Corps: Its request that Negro aviation cadets be trained at all air bases and in all branches of the Army Air Forces without discrimination was renewed by the NAACP in a letter to Secretary of War Stimson, February 5, following the resignation of Judge William H. Hastie as Civilian Aide to the Secretary of War.

The NAACP letter pointed out that although Negro cadets had been graduated and given their wings as early as March 7, 1942, so far none of them has seen any combat service.

"On the other hand," the letter stated, "white cadets who have been graduated since March 7, 1942, are already flying, fighting and winning medals on the battlefronts in Europe, North Africa and the Southwest Pacific."

The NAACP reiterated its objections to the jim crow training base at Tuskegee and to the exclusion of Negro cadets from training in the piloting of multi-engined aircraft, as bombardiers, aerial gunners and navigators.

"We are sure you cannot have failed to estimate the amount of cynical discouragement spread through the Negro population by the resignation of Judge Hastie and his statements thereupon," stated the letter. "Only prompt and forthright action, breaking cleanly with past traditions, can restore in part some confidence among Negro Americans that this war is in truth a struggle for the Four Freedoms."

Negro Troops Remove Seattle Snow: The use of Negro troops, brought sixty miles from Fort Lewis to clean snow in downtown Seattle, Washington, while none of the white soldiers at nearby Fort Lawton was detailed for this work, brought a protest from the NAACP.

In a letter to Secretary of War Stimson, February 1, the association said:

"Is it the purpose of the War Department to use Negro troops drawing a pay of $50 a month to relieve municipalities of the legitimate expenses for carrying on the regular services to the populations of these cities? These men could not protest. They are in the Army and had to obey orders.

"This Association and colored people generally are properly outraged that only their troops should have been selected for this duty. The respect for the Negro soldier is not enhanced in the minds of his fellow white Americans by the fact that commanding generals select him for menial labor tasks in the downtown section of a great American city. The morale of Negro civilians and their enthusiasm for the war effort are not enhanced by the knowledge that the War Department is making such use of the men who are supposed to be fighting for democracy."

First 1943 Lynching: The Albany, Georgia, NAACP branch has obtained affidavits of the lynching of Robert Hall,

Members of the Philadelphia, Pa., youth council. Standing at the extreme right is Madison S. Jones, Jr., who was, until his resignation February 8, youth director of the NAACP

who was beaten and dragged to death, January 29, at Newton, Baker County, Georgia, while in the custody of Sheriff Claude Screws and night policeman Frank Jones. The NAACP has sent the information to the Federal Bureau of Investigation.

Hall's body bore 21 contusions and abrasions, the back of his skull was beaten soft, his wrist was cut as though lacerated by handcuffs and his clothing was torn to pieces.

Mrs. Annie Pearl Hall, the widow, stated that on Friday night, January 29, at about 12 o'clock, policeman Jones aroused Hall and ordered him to dress and go with him, stating that George C. Durm and his brother, John C., had taken out a warrant for the arrest of Hall for stealing tires from the truck owned by them. Later the Durm brothers denied that they had sworn such a warrant. Hall was handcuffed by the night policeman and taken away in an automobile driven by the sheriff. On the following morning the wife and relatives of Hall went to the jail to visit him and were told by the jailor that Hall had been sent to the hospital.

Decree Signed in Teachers' Salary Case: A decree in favor of Dorothy E. Roles and the Newport News (Virginia) Teachers' Association, in which the court declared that discrimination evidenced in teachers' salary discrepancies there is based solely on race and color, has been signed by Judge Luther B. Way of the Eastern District Federal Court of Virginia, it was announced, January 27, by Oliver W. Hill and Dr. Leon A. Ransom, members of the NAACP legal staff. The suit was filed on December 24, 1941, against the school board of the city of Newport News to equalize the salaries of Negro and white teachers.

Dr. Ransom said that this decree was the first to be issued on any of the school teachers' salary cases brought by the NAACP throughout the South in which the judgment was based upon the finding of fact. In all other school teachers' salary cases the school boards had themselves eventually agreed to salary increases. The Newport News school board in defending itself offered as one explanation for the difference in size between white and Negro teachers' salaries the reason that the cost of living of

white teachers is substantially greater than that of Negro teachers.

Judge Way said in his opinion. ". . . it is patent that the difference in the cost of living cannot be the basis of a valid discrimination under the Constitution. It will not justify a school board or any other school authorities in paying substantially greater salary, all other things being equal, to a white teacher than a colored one."

Student Fights to Enter U. of K.: The University of Kentucky contends that it is not necessary for a Negro engineering student to make application with them because a similar course is offered at the Kentucky State college for Negroes. In answer to a complaint filed by Charles Lamont Eubanks, 18-year-old student who attempted to register at the university's civil engineering school, September, 1941, they filed the above answer in the Federal court at Lexington, Kentucky, January 23.

Prentice Thomas, NAACP special counsel who is representing Eubanks, said that the University of Kentucky now claims that the Kentucky State college for Negroes at Frankfort offers an engineering course which the plaintiff may attend. The NAACP charges that at the time of Eubanks' initial application neither Kentucky State college nor the Louisville Municipal college, Kentucky's two Negro schools, offered any such courses according to the college's respective deans. Even at the present time the engineering course offered at the Kentucky State college for Negroes is not the equivalent of the course offered at the University of Kentucky, the NAACP asserted.

Habeas Corpus Sought in Soldiers' Case: Arguments on the petition for habeas corpus in the cases of three soldiers convicted on a rape charge were heard on February 10 at New Orleans, Louisiana, by the U. S. Circuit Court of Appeals for the fifth circuit with Judges Sibley, Holmes and McCall sitting.

The hearing was on the order to show cause why the writ, served on Warden Ryan of the Federal Detention headquarters should not be issued.

U. S. Attorney LaFargue, who convicted the three men, represented the warden and argued that the court did not have jurisdiction to issue the writ. NAACP special counsel Thurgood Marshall cited a case where the U. S. Supreme Court held the CCA could issue a writ where an appeal was pending if such an act was necessary to maintain its jurisdiction over the case. In the present case an appeal is pending.

The court decided to take the matter under advisement. The three soldiers, Lawrence Mitchell, John Bordenave and Richard P. Adams were convicted of criminal attack on a white woman last summer. The trial was held in a Federal court. NAACP lawyers were called into the case after the conviction to carry on the appeal. Their petition for a habeas corpus writ (which would free the men) is based on their contention that the United States government, technically, had no jurisdiction in the first instance, and that the conviction of the men in a Federal court was illegal.

Branch News

California: At the February 1 meeting of the Fresno branch the following officers were installed: Mrs. Ethel Gardner, president; Calvin Saunders and Walter Edmonson, vice presidents; Mrs. Pattie Winfield, secretary and Raymond Hunter, treasurer.

The Tulare branch held a program, February 6, in celebration of the 80th anniversary of the signing of the Emancipation Proclamation. Guest speaker for the evening was William A. Bigby, Jr., of Fresno.

Connecticut: The drive of the Bridgeport branch closed with 1,052 members. Prizes were awarded to workers recruiting the largest number of new members. First prize winner was Albert Cannady, recipient of a $25 war bond, with the second prize, $10 in war stamps, won by Mary H. Thornton. The Bridgeport membership increased by 702 over that of last year. Madison S. Jones, Jr., directed the campaign.

A variety program celebrating the 34th anniversary of the NAACP was held, February 11, by the New Haven branch.

Delaware: The Wilmington branch sponsored an open meeting, February 14, to introduce a civil right bill before the Delaware State Legislature. Speakers included Roy Wilkins, assistant secretary; Rev. Marshall L. Shephard, former Pennsylvania legislator, and Isaac A. Thornton, president of the National Colored Democratic Association.

Georgia: A drive for 10,000 new members was opened by the Atlanta branch, January 30, with Mrs. Daisy Lampkin, field secretary, principal speaker at the mass meeting which officially began the campaign.

The Savannah branch was host at the first state-wide conference of Georgia branches, held January 15-17. Seven of the eleven branches responded with delegates and plans were made to carry out a campaign of education to inform white and colored Georgians of the work of the NAACP; a stand was taken against the poll tax, and it was agreed by the conference to support the retirement fund for Negro teachers. Officers elected were: Dr. Ralph M. Gilbert, Savannah, president; C. L. Harper, Atlanta, vice president; N. M. Thomas, Columbus, secretary; Mrs. M. Harrington, Brunswick, assistant secretary; Rev. M. F. Adams, Albany, treasurer, and Mrs. Stella J. Reeves, Savannah, chairman of the youth council.

Illinois: A memorial service for the late Dr.

Scout troop number 48, Savannah, Georgia, which was among the first of the 503 young people to enroll in the youth council of the NAACP there

George Washington Carver was held by the Centralia branch, January 24. William H. Pryor, branch president, presided and the memorial address was given by Dr. Wilfred Noble, pastor of the First Baptist church (white).

The annual Lincoln-Douglas dinner meeting of the Springfield branch was held February 12 with I. B. English the principal speaker.

Maryland: The Baltimore branch sponsored a police school which opened January 27 to help prepare men for the Baltimore City police examinations which were held on February 25. The school was an outgrowth of the branch's determination to increase the number of Negro policemen in that city.

Massachusetts: The Boston branch held its annual banquet February 11. Speakers were Lt.-Col. Howard Donovan Queen, executive officer of the 366th regiment stationed at Fort Devens and First Lt. Mildred E. Carter of the WAAC.

Michigan: A special meeting of the newly organized Battle Creek branch was held February 9. A report of the executive committee was received.

Missouri: The February meeting of the St. Louis branch presented the new principal of the Washington technical high school who outlined the plans being made to increase vocational education in the city. The branch is fighting for passage of a civil rights bill introduced in the Missouri Legislature by Edwin F. Kenswil.

New Jersey: The Lakewood branch held its first meeting early in February and was addressed by Howard Waxwood, Jr., who spoke of the need for such an organization in that community.

New York: The annual observance of Negro history week was sponsored by the Mamaroneck branch February 25-28. "Progress of a Race" was the topic of discussion.

An interracial banquet, sponsored jointly by the Rochester branch, the Federation of Churches and the Council of Church Women, was held February 18. It was in the nature of a memorial service honoring the late George Washington Carver and Franz Boas, noted anthropologist.

Ohio: The Cleveland branch sponsored a memorial service for Dr. George W. Carver, February 14. Dr. W. F. Cooper, head of the chemistry department of Iowa State university and Dr. Harry Richardson, chaplain of Tuskegee institute, were the principal speakers.

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Telephone: Rittenhouse 9960

Theodore Spaulding
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Telephone: Pennypacker 4834

VIRGINIA

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Southern Aid Building, Danville
Telephone: 2475

A mass meeting in observance of Negro history week was held by the Piqua branch, February 7. Ray E. Hughes, president of the board of trustees of Wilberforce university was the main speaker.

Tennessee: The drive of the Chattanooga branch closed, January 29, with more than the 2,000 members which had been set as a goal. Mrs. Daisy Lampkin, field secretary, who conducted the campaign, reports that Chattanooga now has the largest youth council in the country, with a membership of 526. The divisional leaders in the drive were H. E. White and E. Shell.

Virginia: At the February meeting of the Roanoke branch plans were made for 1943 and reports on the sale of Christmas seals were tabulated. The branch sold 4,000 seals.

West Virginia: A forum discussion on the topic "Is the Local Community Responsible for Juvenile Delinquency?" was held by the Charleston branch, February 7. The youth council, under the direction of Miss Mary L. Williams, participated in the discussion.

The Logan County branch has been successful in its efforts to change the policy of the local paper, the Logan Banner, concerning words which are objectionable to Negroes. The owner of the paper, who is also co-owner of the Logan county radio station, has discontinued, both in the newspaper and on the radio, the use of the terms which were brought to his attention by the branch president, L. H. Richardson.

BUY WAR BONDS AND STAMPS

"Cabin in the Sky," the star studded all-Negro film, had its premier in Dallas, Tex., March 11. Top photo shows, left to right, June DeCuir, Lena Horne, Avanelle Haris and Louise Franklin on the set during the filming of "Cabin in the Sky." Bottom, Duke Ellington, left, and Hall Johnson, famed choir leader, chat with Miss Horne

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College and School News

(*Continued from page 69*)

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New faculty appointments at **Hampton Institute** are: Charles H. Nichols, 1942 graduate of Brooklyn College to teach at the Communications Center; Miss M. Dorothy Jones, a graduate of Boston Teachers College and former assistant in the Public Relations office, to teach business; and James M. Mason, graduate of Haines Institute, Lincoln University and the New York Electrical School, to be technician in the Communications Center.

In January, R. O'Hara Lanier, Dean of Instruction, became the first Negro acting president of Hampton when President M. S. MacLean was called to active service in the Navy. Dr. Lanier has had a distinguished career in the field of Negro education.

Twenty-nine students completed their college course at the close of the semester just ended. They were the first mid-year graduates since the accelerated program was adopted.

NAACP Youth Director Resigns

Madison S. Jones, Jr., who has been youth director of the NAACP since November, 1940, resigned February 8 in order to accept the position of executive secretary of the YMCA in Bridgeport, Connecticut. Just prior to his resignation, Mr. Jones conducted the Bridgeport campaign for the association, which closed with 1,052 members.

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Conference on Reconstruction

A three day conference on post-war reconstruction problems was held at the University of New Mexico, Albuquerque, recently. The group of delegates came from 19 southwestern universities to discuss the problems which we will face when the war is won. Miss Marilyn Duncan, colored student at the university, read a paper before one of the discussion groups at the conference on, "Color in Post-War Politics." Removal of racial barriers by economic justice and removing political barriers was stressed as an ideal to be attained.

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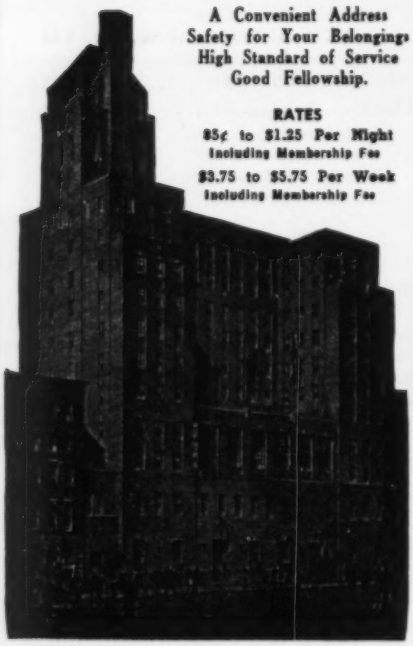

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These men, all stationed at a camp near Alexandria, La., were arrested, tried and convicted on a charge of rape last summer.

It all happened so quickly, with so little information made available to the public, that the men were sentenced to death before the case was generally known.

The Army turned the men over to the federal court for trial. A mother of one of them tried to get a postponement so she could hire a lawyer for her son, but her plea was denied.

AFTER the conviction, as is so often the case, the NAACP was called upon to try to save the men by appealing to a higher court. NAACP lawyers, headed by Thurgood Marshall and backed by NAACP branches and the National Office, argued on February 10 for a writ of habeas corpus to free the men on the ground that the federal court did not have jurisdiction in the first instance.

The claim is that they did not have a fair trial, that they were convicted illegally.

Will you help to get this fair trial for three soldiers, caught far from home, in a community hostile to them at the outset because they are black men in the uniform of the United States army?

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